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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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INDOLOGICAL RESEARCH

"As founder of a great spiritual culture, India was called upon to preserve the knowledge and foster the true understanding of her ancient culture by the world. Especially now, when India was resuming her rightful place in the community of nations, it was their patent duty to take the lead in reconstructing the studies of their proudest inheritance by co-ordinating the potentialities of enhanced research work at home and imparting new impluse to research abroad, including it in the orbit of such co-ordination on the uniform basis of a rational outlook, truly adequate to its subject and genuinely Indian," declared Sachivothama Sir C. P. Ramaswami Aiyar, in the course of his Presidential address to the 21st session of the Indian Philosophical Congress, recently,

The address was read by Sir Maurice Gwyer, Vice-Chancellor of Delhi University, in the absence of Sir C. P. Ramaswami Aiyer. The address contained an announcement that Sir Ramaswami proposed to donate Rs. 25,000 towards the foundation of an Indological Scholarship Endowment, to constitute the nucleus of a General Fund for the purpose.

In the ecurse of his address, Sir C. P. Ramaswami Aiyar said:

"India has suffered comparatively little from material destruction of cultural property, but her rate of advancement in some lines has been retarded by the long seclusion from the normal channels of exchange. She has much to receive in the line of new scientific devices; she has much to give in the line of spiritual culture. Moreover, what she has to give is unique, there being no alternative to her performing this specific task: only she can effect in the world the revival of her own mental inheritance."

"With us, the age-old scholarly tradition was not of "research' but of 'knowledge," handed down through generations of teachers and pupils in the several Sakhas or branches or divisions. Each scholar studied the texts pertaining to his branch and was not supposed to study any others. His skill as a scholar in the interpretation of the ancient literature consisted in the ability to show that the doctrinal meaning conveyed by even the oldest texts was in conformity with the doctrine of the great Guru or founder of the philosophical school of which he was an adherent and an exponent."

WESTERN APPROACH TO INDIAN PHILOSOPHY

"The Western scholars had an entirely different approach. Vedic philosophy was studied, interpreted, and judged by the standards of the philosophy of the Pre-Socratics and of Plato—even outside the circle of the well-meaning enthusiasts of the Upanishads who appraised the latter's merits on the strength of the supposed anticipation in them of doubtful Kantian tenets. Such arbitrary and *a priori* equations with differently evolved foreign theories unavoidably vitiated the Western approach to ancient Indian thinking. This visualizing of the whole back-ground picture out of its natural focus has been even far more detrimental than the one-sided limitation of the scope of research. That mediate approach had its deleterious effects also an our studies, because, as you know, the Western "critical," or in this regard pseudo-critical, method of research as opposed to the Eastern "dogmatic" method was adopted in our University curricula where, to mention one peculiar feature, the classification of Vedic matters into religion or mythology and philosophy still persists, and at best the latter is supposed to have grown in its incipient phase out of the former, and undeveloped thinking is freely imputed to highly speculative texts in which these categories appear to overlap."

"Whichever the type of his initial training, Westernised University curriculum or Vedic

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school, the renowned mental flexibility of the Indian scholar leaves him fully adaptable to investing himself with a mode of vision distinct from his own. And this is the only rational course if we want to develop and perpetuate a school of Indological research, properly critical and historical, properly our own, and universally valid. It ought to co-exist side by side with our traditional schools. These have not outlived their *raison d'etre* nor will they ever outlive it, serving as they do a purpose far exceeding the finite pursuits of mere research. The introduction of intrinsic understanding by Indian scholarship in international Indological research—the establishment of the intellectual leadership of India in the philological and historical study of the documents—will do much to restore the spiritual leadership of Indian ideas of which the world stands in great need."

HISTORY OF ANCIENT INDIAN THOUGHT

"But mere intellectual leadership in the approach is not all. Ours is a time for leadership in attainment. What we need is a comprehensive *History of Ancient Indian Thought* based exclusively on its original documents, but fully based on complete evidence obtainable from all its documents—a work to supersede the antiquated Western "Handbooks" (in which Indian conceptions are *a priori* functionally subordinated to classical "Indo Aryan" viewpoints), and which at the same time, would give us one vast survey cohering in all its parts, a monumental standard work of the insight of our age, fully acquainted with its magnificent roots in the remotest past, fully aware of its historical relations with the same. This doubtless is an immense and complex task, a task for a whole generation of Indologists, but also one capable of welding a whole generation in a common effort."

"This enterprise requires two main stages of execution. In the first place, the ground-work must be made sure of, unequivocally and without any omissions. The ground-work is obviously the meaning, and the development of meanings, of the terminology employed in the texts, terminology in the widest sense of the ideological implications of each word—including all names of entities, personal as well as impersonal, all qualifications, all verbal and nominal designations of concepts, activities and types of relationship."

"The detailed study of each term and its history is bound to assume the dimensions of a monograph. The quintessence of the results arrived at would be summarised in a short article, and the total number of such articles would constitude an "*Encyclopaedia of Technical Terms and Notions in Ancient Indian Thought*"—the groundwork and first stage of our enterprise."

"Each monographic inquiry into the origin and history of an ideo-term will provide a firm thread to the composite pattern reconstituting and visualising the continuity of Indian thought from Vedic to modern times. It will triumphantly vindicate the indigenous tenet, complacently done away with by old-fashioned Western criticism, that the Rigveda is a book of Hindu thought—not of course in the unhistorical sense of timeless identity, but in the sense of evolutional continuity. After the completion of the solid encompassing ground work in the Encyclopaedia—thus practically containing, in analytical form, all the elements of the future structure—the great synthesis can then be effectually taken in hand: the great *History of Ancient Indian Thought*, cumulatively portrayed by a large, concerted team of experts."

ALL AVAILABLE TALENT NEEDED

If such a monumental enterprise is to be achieved not only by the labour but also as the legitimate fruition of the work of the present generation of Indologists—if it is to be completed within, let us say, ten years—the work cannot be confined to a more or less limited group of scholars; all the available talent must be enlisted for the purpose. There is every reason why we should welcome the collaboration of foreign scholars offering them full and equal opportunities of work. It is the surest way of popularizing and furthering in Europe the new outlook on Indological matters which we intend to establish throughout and to consolidate India's leadership in major enterprises in Indology.

"The co-ordinating organisation which we shall constitute for the needs of our cumulative editorial enterprise will also render service to the advancement of independent individual research work.

FUTURE OF INDOLOGICAL STUDIES

Our main object is to assure the survival and encourage the development in the coming generation of Indological studies at large. The danger of their disappearance to-morrow is a problem vitally solved only to-day. We want the promising student-adepts of the present generation to be able to study Indian culture with the guidance of modern,

(*Continued on page 6*)

The Rationalist.
Monday 6-1-1946.

JUMBLE OF WORDS

In England December is the month of fog which blinds people and prevents them from finding their way. In India December seems to be the month in which a fog of words blinds the human mind and bandages it against perceiving truths in any branch of science. Conferences and sub-Conferences are held in all branches of learning conceivable, but in every one of them the Presidential Speeches are a confusing jumble of words, whose din, seeking to prevent the audience from perceiving the speakers' ignorance, plunges the audience in profounder ignorance than ever. The heights of learning and knowledge remain as virgin and unapproached as ever, and the personnel of the Conferences continue to look like blind men groaping their way amidst the pitfalls, morasses, and quicksands of learning. We have glanced through one or two reports of these Presidential productions, and are inclined to wonder why these people meet and what they are at. One of them is the Presidential speech of the 29th Conference of Indian Economists held last week.

Lord Keynes, the brilliant economist, defines economists in his life of Dr. Alfred Marshall, the great British economist. "The study of economics does not seem to require any specialised gifts of an unusually high order. Is it not, intellectually regarded, a very easy subject compared with the higher branches of philosophy and pure science? Yet good, or even competent, economists are the rarest of birds. An easy subject, at which a few excel. The paradox finds its explanation, perhaps, in that the master-economist must possess a rare combination of gifts. He must reach a high standard in several different directions, and must combine talents not often found together. He must be mathematician, historian, statesman, philosopher,—in some degree. He must understand symbols, and speak in words. He must study the present in the light of the past, for the purposes of the future. No part of man's nature or his institutions must lie entirely out of his regard."

Lord Keynes' definition applies equally both to the so-called economic expert of the school-room and the self-styled economist who muddles with a nation's or State's economy in the Legislature or the Cabinet room. Half-witted Legislators, butterfly administrators, and conceited Conference spokesmen, are all slaves to catch-words, and the public at large is victimised by these men's floundering thoughts and blundering actions.

Post-war planning, nationalisation, raising the purchasing power of every man, kisan-ownership of land, new order for the industrial worker, communism, are all held out as final and all-time panacea for human ills. The Presidential Address of the 29th Economic Conference, an Allahabad Professor's, is as good an example of fumbling, confusing iteration of words as any.

"We cannot hand our entire economy into the hands of the State nor, on the other hand, can we leave it entirely to private enterprise. Our method must be a judicious amalgamation of public co-operative and purely private types of ownership and management."

"One could have urged for the rapid nationalisation of industries but for the fact of the scarcity of trained and experienced per-

sonnel and bureaucratisation of economics, as in India, under the present standards."

He referred to the philosophy of motivisation and said that, the Gandhian economic philosophy of trusteeship was commendable, but he doubted if there were not grave drawbacks attached to a system organised on the basis of reward according to the need, performance and capacity. The modern technique could combine the advantage of the efficiency of production of the capitalistic system with the rendering of appropriate service to meet the needs of the communistic order. If opportunities for the development of the capacity of the individual, differently endowed, were provided, this would have gone a great way to usher in a just social order."

Dwelling on labour unrest he said that " the cost of living had not ceased to rise and that labour was thoroughly apprehensive of the future. The advent of popular Governments had excited their aspirations, and it had made them impatient to a degree. He felt that the situation in the country would change drastically, and the old type of labour leadership could not hold labour much longer. If labour was not satisfied, spontaneous action would take place all over India, and a new type of virile, daring, and uncompro-mising leadership would take control of India's labour forces. He felt that they might even press for the establishment of a socialistic if not a communistic State. In India a peasants' and workers' Republic might well be their political goal."

(To be continued) *Editor.*

SOME FALSE NOTIONS

Thunder sours milk. (The sultry weather is really responsible).

Hairiness is a sign of manliness. (Modern scientists believe that baldness is actually more " masculine").

Lightning never strikes twice in the same place. (The odds are definitely in favour of its doing so).

Bulls are enraged by the color red. (It is the waving material that they charge at in the ring).

Equatorial climates provoke licentiousness. (A supposition that fails to explain the inexhaustible virility of Eskimos).

Fright can cause hair to turn white overnight, (it never seems to turn white over day).

Eunuchs are sexually incompetent. (Case histories sometimes prove otherwise).

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PROHIBITORY ORDERS

Mr. L. S. Raju, M.A., (Hons), B.L., Advocate and President, Civil Liberties' Union, Bangalore, writes,

I notice that Prohibitory orders under the preventive sections of the Code of Criminal Procedure and the Police Act have been promulgated in different parts of the State. The universality of its character seems to indicate that these orders may be the result of some policy behind. It is not quite clear yet as to what this policy is. I have always strongly opposed the use of these preventive sections for impeding or stifling political propaganda.

In British India during the repression days these preventive sections which were intended by the Statute for local application where there was a real imminent danger of the breach of the peace, were abused and criticised by all liberty-loving persons.

Political propaganda for the purpose of educating the masses and even to plead for the establishment of Responsible Government under the aegis of the Sovereign in a legitimate and peaceful manner is quite permissible under the law and is in keeping with the spirit of the times. I do sincerely hope that the present orders have nothing to do with such political propaganda. I am anxious that Mysore which is a leading Indian State and claiming to be progressive in all respects should enjoy the reputation of giving the fullest scope and liberties to its people in political, social and other matters.

My political friends, especially of the Congress persuasion who avowedly accept Gandhiji's leadership, know and may be trusted to know that strict adherence to Truth and Non-violence in thought, word and deed is the best guarantee of their success.

Present prohibitory orders have perplexed me, and I do earnestly appeal to the Government of Mysore to withdraw those Orders in all those places where there is really no tangible and reliable evidence of an imminent danger to public tranquility or a real apprehension of an immediate serious breach of the peace.

(*Continued from page 3*)

genuinely Indian methods, and possibly to study it in India, in direct touch with the monuments of this culture, with the original documentary evidence, in daily inspiring intercourse with our outstanding pandits and scholars, to imbue themselves with the Sanskrit language and the living tradition of indigenous scholarship; and this will produce in record time a crop of sound research work and a vigorous vanguard of up-to-date Indological learning in the West, making up with a vengeance for the present decline."

"With this end in view, I shall make a start by setting apart a sum of Rs. 25,000 towards the foundation of an Indological Scholarship Endowment which I trust will constitute the nucleus of a general Fund for the above purposes, which, it is to be hoped, will soon grow to appropriate dimensions. Our Institute with its extended co-ordinating activities will be an efficient organ for the selection of candidates, for the guidance of their efforts, and for checking up their progress."

"These are the main points of our programme—allying Indianisation with internationalisation in its prospect of advancement of Indological research Where such a programme is conceived, the mind naturally turns to our ambassador of Hindu culture in foreign lands.—Sir Sarvapalli Radhakrishnan. whose merits in vindicating India's cultural status in the world are immense, whose untiring efforts, whose qualities of mental apostolite, are unique in our time. This work is so much after his heart that we have good hope his manifold and ever-increasing duties will not prevent him from devoting some of his unequalled faculties to steering our enterprise to the hoped-for success."

"His and my home-town, Madras, possesses as yet no academic Society or Institute for Indological studies, although it is the largest capital in the vast South Indian area in which ancient Hindu culture is a living tradition, with a sense of continuity stronger than elsewhere. It seems therefore in the fitness of things that Madras should become the seat of the new organisation."

"I may express in this place my confidence that lovers of Indian culture from this but also from other parts of our large subcontinent will see with me the vital purpose of such initiative at this historical juncture and help in what is an obvious investment in India's spiritual leadership and cultural standing in the society of nations."

"POLITICS PHILOSOPHY, & PHANTASY"

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HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-39,
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YOGA

ITS UNIVERSAL APPEAL

The practice of Yoga which originated as a Physical preliminary to Spiritual attainments has now been adopted in many contries purely for the physical and bodily benefits to be derived therefrom. Such an approach to Yoga is not uncommon in India itself. The following general introduction to Yoga addressed mainly to American women by Aline Bernstein under the heading "The Truth About Yoga" is of great interest.

"There is a fine clear common sense to the physical exercises of Yoga. The exercises are at once simple and profound, described in Sanskrit as "skill in action.' Although they are only a step in Yoga philosophy, I believe they can be a valuable contribution to Western life There is no easy road to the knowledge and practice, but at end of the road is *balance, peace, and beauty*, and along the way is a remarkable self-discipline that can be translated into every phase of your life.

It is imperative to have the right teacher. The rhythms and forms of the positions and breathings and body exercises must be properly taught, for improperly performed they will cause harm. Once learned they are yours forever. It is possible to learn some of the forms from a book, but I believe it cannot be safely learned without a teacher.

Yoga goes back into antiquity, the earliest evidence according to Mueller is six thousand years old, some archaeologists claim they have made findings dating back ten thousand years, a long time ago, so long that you wonder what bearing it can have on our life today. Well, it means as much to us now as the fundamental truth that to live we must have self knowledge and self-respect. You cannot perform fine music on a faulty instrument, one that is out of shape and out of tune, so you can give a better performance of life if your instrument of life, your body is in good condition. I do not want to minimise the power of the spirit and the mind. Genius has carried itself far beyond the confines of the physical, has surmounted the insurmountable But we are not all geniuses, and a fine, upstanding, healthy body, functioning smoothly under all conditions and at all times, will prove to be a treasure worth far more than the price you pay for it in time and effort.

The work must be approached with honour and pursued with concentration and intensity. Any slackening or cheating hurts nobody but yourself. There is never any need to put up a front or make a false impression. You cannot feel your teacher The relation between Yoga teacher and pupil is a true one, built up of mutual respect, and with neither false superiority nor false humility. The teacher has knowledge and the student comes to learn. You take the work only when you are ready for it and the teacher gives you the exercises at the proper time in your progress There is no failure unless you give up; everybody can make it, some more easily than others, and the performance of every exercise, no matter how far from perfect, is a step in advance, a step toward attainment. The exercises are difficult but not violent, the result is the strengthening of the natural flow of lines of the body, with no over-developed muscles and unsightly lumps; and they are a pleasure to perform.

I find my bedroom the best place to work. All the equipment needed is a soft floor mat that can be easily rolled up and put away in a closet or under the bed; and access to fresh air and water. Yoga must be practised with cleanliness, so we learn a new use of air and water, nature's great purifying elements. I have a crowded life, but I make time for at least half an hour's work every day before breakfast, and another half an hour at night, before dinner or bed. Get up earlier, or go to bed later, that half hour of work is far better for you than the extra half hour of sleep The headstands and the breath-work are wonderful at the end of a day; a few minutes of work, and tension is relieved, nerves smoothed out, and all the little pieces into which you have been shattered come together again. You are once more contained in yourself. It is not a panacea, does not cure all, but it is preventive medicine against a lot of our daily ills; and with the healthful balance of the body, and good physical habits, you will find a new mental energy and repose!"

So says an intelligent American woman. But recently in Mysore, a few Indians holding responsible positions are said to have passed damaging remarks against this great means of psysical culture. We are ashamed to think that any so-called educated Indians should have become so ignorant, so denationalised, so degenerate, as to hold such opinions. We do not wish to mention their names and make them the objects of public contempt.

Ed.

A PRESIDENT'S WEALTH

The common man's President had died uncommonly wealthy. His executors assessed his gross estate, before expenses and taxes, at $1,940 999. Nearly half that amount he had inherited in stocks and bonds from his mother; another half-million was soundly liquid in bank accounts, additional securities and U.S. Treasury bonds. Hyde Park property (including $110,520 worth donated to the nation) and the famous stamp collection (auctioned for $212,847) were other principal assets.

With meticulous care the list recorded F.D.R.'s modest possession of $133 in cash on the day of his death. Last year's royalties on *The Public Papers and Addresses of Franklin D Roosevelt* published by Random House in 1938, amounted to a mere $18.50. Alumnus Roosevelt's $500 investment in the Harvard Club of New York had dwindled in value to $350. Typical debt: $22 for Hyde Park seed, $72 to a British stamp dealer, and $8.88 for newspapers.

In the final accounting, attorneys' fees, executors' commissions, administrative charges and funeral expenses would subtract a $200,000 chunk from the estate. Estate taxes would take out considerably more. But the remaining fortune made F.D.R. the second richest U.S. President.*

* George Washington left a fortune estimated at over $5 million, Lincoln only $110 000 Ulysses S. Grant struggled out of bankruptcy only by selling his memoirs, finished but a few days before his death. Roosevelt I's $810,706 estate formerly ranked second to Washington's.

MECHANICAL BRAIN

A £100,000 machine which can do 100 years of mathematical work in two hours may speed advances in almost every branch of physics, engineering and astronomy. Until now a military secret, the machine was a tremendous time saver in computing artillery firing and bombing tables during the war.

Now it will be used to solve the most difficult mathematical problems of science and industry, particularly in atomic energy and aerodynamics —cutting out much routine pen-and-paper research. The "brain" of E.N.I.A.C. (electronic numerical integrator and computor) consists of 18 000 electronic valves, and its "nerves" are miles of wire.

E.N.I.A.C. is 1,000 times faster than the most advanced general-purpose computor previously built, and its inventors claim it is more than 40 000 times faster at its best than pencil and paper calculation. Operating to capacity, it will do more than 10,000 000 additions or subtractions of 10-figure numbers in five minutes.

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The Rationalist.

Monday 13-1-1947.

JUMBLE OF WORDS

II

"We cannot hand our entire economy into the hands of the State nor, on the other hand, can we leave it entirely to private enterprise." Coming from the mouth of the Chairman of an All-India Economic Conference, the words seem puerile. In Moliere's French play the newly-rich merchant wanting to be made a gentleman engaged a teacher of literature, and when asked after the first lesson the distinction between Prose and Verse, replied, "Whatever is Prose is not Verse, and whatever is Verse is not Prose." Beautifully clear, is it not?

Our entire economy is never left entirely to private enterprise. There is always some kind of Government protection or aid, control or supervision, except in cases where things are running smoothly for the time being.

And to say, "we cannot hand our entire economy into the hands of the State", is rather pompous. Nobody hands over anything to the State if he can help it. But if the Government, or the concerned Member of it, happens to be a victim to half-baked economic theories, and has the power to mould his electorate to give him a free hand, he will take over anything or everything whether you will or not, as Russia has done, as the Labour Government is doing in England, as Roosevelt did to some extent in U.S.A., and Truman sought to do and has given up the attempt owing to the precariousness of his following, and as the Madras Ministry is seeking to do with regard to Cotton and Transport.

In Mysore we have got examples of all the three kinds; economic concerns which are entirely Government managed, concerns over which Government has got a substantial hold, and private owned concerns, in which Government interferes only under the Factory and Labour and other general laws. There is not much to choose between one kind and another.

The Railways and Bhadravathy Iron Works are Government owned. Over-crowding, corruption, indifference to public complaints, and widespread pilfering of goods entrusted, characterise the Railways. The Iron Works, "State" managed, are as unhelpful to the State's public as the foreign-owned Gold Mines. At a time when the State's public have got the right to look to it to meet their needs, it is making itself practically useless to the public. Since you are forced to use its products in the absence of foreign competition, you have to go to the "black market" to find them, and cannot get direct from it. The Silk Filature is Government owned, and its prices are only 800 per cent more than pre-war!

The Sugar Company and certain others are supposed to be public owned, but are managed by Government officials. There is not much to be said either in favour of the quality of its product or the fairness of its price; and its effect on the Jaggery market is simply poisonous. While the Tobacco Company, another public company under the direction of Mr. Appadore Mudaliar, the new Industrial Advisor to Government,—what does the name mean except a higher pay to the incumbent?—is dying a slow death.

The Cotton Mills, the Krishnarajendra, Maharaja's and Binny's Mills are public owned. In the Binny Mills there is some

attempt at quality in the products turned out. In the Maharaja's Mills there is an effort to keep up to the standard of the Bombay goods. But in the Krishnarajendra Mills goods, panches, saries, towels, are produced not for men but for beasts. Even though the word "untouchable" should cease to be applicable to the Depressed Classes, it could not cease to continue in the Dictionary because it would be applicable to the products of the Krishnarajendra Mills.

The purpose of economic enterprise is not to bring money to the individual or the Government, but to meet the needs of the public, honestly, efficiently, and so as to leave the customer satisfied. Human rights require that the individual should be free to undertake such enterprises as he can, and the Government should take up only such of them as are beyond the means of individual public, or as are of vital interest to the general public.

Government itself is something like a corporate body appointed by the public to keep peace and order, to dispense justice, and to look after its general interests. For it to take over all economic enterprise under the specious plea of nationalisation is to misuse its power and reduce the bulk of the public to slavery. The management under State-ownership will not be by men drawn from the Moon with superior powers, but men drawn from the public just as in the other case. But they would not have either the stimulus of competition or the incentive to honesty and efficiency. The State would then cease to be a collection of free citizens pursuing their callings according to their means and aptitudes, but a huge concentration camp consisting of overseers and slave labour. Nationalisation would thus bring in a degraded state of human society.

(To be continued) *Editor.*

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A PERT QUESTION

A Mother had been lecturing her small son, stressing that we are in this world to help others. He considered this for some time, and then asked somberly, "what are the others here for?"

* * * *

"Do you believe in clubs for women? a friend once asked W. C Fields. "Yes," replied Fields, "if every other form of persuasion fails."

* * * *

"Tact is the knack of making a point without making an enemy."

* * * *

Growing old is no more than a bad habit which a busy man has no time to form.

A GOOD MOTHER

John Wesley, the founder of Methodism used to recall that as a youth his behaviour often displeased his father. His mother was more forbearing. "How can you have the patience," exploded the elder Wesley. "to tell that blockhead John the same thing 20 times over?"

"Why," replied Mrs. Wesley, "if I had told him but 19 times I had wasted my breath!"

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A TIP TO OUR AMERICAN AMBASSADOR

Lord Inverchapel, still aglow with memory of his arrival as Ambassador last May, gave Manhattan banqueters an echo of his surprise at U.S. diplomatic conventions. "I presented a letter of credence to the President," said he, "and of course I had to have the speech that goes with it. It was full of cliches and would have been a terrible thing to read, but then I discovered that I didn't have to read it. All we did was to shake hands! I presented my letter and the speech, and then I found I didn't even have to listen to the President's reply. He gave me a copy of it, and that was all there was to it!"

TO TEACHERS

"I wish that I could persuade every teacher in an elementary school to be proud of his occupation—not conceited or pompous, but proud. People who introduce themselves with the shameful remark that they are "just an elementary teacher" give me despair in my heart. Did you ever here a lawyer say deprecatingly that he was only a little patent attorney? Did you ever hear a physician say, "I am just a brain surgeon"? I beg of you to stop apologizing for being a member of the most important section of the most important profession in the world. Draw yourself up to your full height, look anybody squarely in the eye, and say, "I am a teacher.'

"If I had a child who wanted to be a teacher, I would bid him Godspeed as if he were going to a war. For indeed the war against prejudice, greed and ignorance is eternal, and those who dedicate themselves to it give their lives no less because they may live to see some fraction of the battle won."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from a previous issue)

(xviii) "ಸ[illegible]ನುರೂಪೈಕರೂಪಾಽಚಿನ್ತ್ಯೈಧಿವ್ಯಾದ್ಭುತ, ನಿತ್ಯನಿರವದ್ಯ, ನಿರುಪಮೌಜ್ವಲ್ಯ, ಸೌನ್ದರ್ಯ, ಸೌಗನ್ಧ್ಯ, ಸೌಕುಮಾರ್ಯ ಲಾವಣ್ಯ ಯೌವನಾದ್ಯನನ್ತಗುಣನಿಧಿ ದಿವ್ಯರೂಪ"

"His Transcendent Form is what is desired by Him (It is more desirable than even the God-Essence). It not only does not veil the self's nature but it is adapted to the growing of the experiencing of the Lord's nature. It is free from the six vicissitudes. It cannot be thought of as similar to anything else. It is incomparable or it is *aprakrita*. It is every moment quite new and hence it is productive of wonders. It is ever flawless, that is, it is always for the purpose of the devotees. Its brilliance is such as to make every other brilliance fade before it. Its limbs are beautiful. It makes all things fragrant. It possesses the softness of blossomed flowers. It is all loveliness and is always youthful. It is the seat of such innumerable qualities. O Thou of such a Transcendent Form!'

(xix) "ಮುನ್ನೀರ್ ಜ್ಞಾಲಮ್ ಪಡೈತ್ತವೆಮ್ ಮುಕಿಲ್ ವಣ್ಣನೇ" (Tiruvaimozhi III 2-1). "O our Cloud-hued Lord who created the earth with all its three waters, namely streams overground, springs underground, and rains heavenly."

(xx) "ಆತಿಯುಂಜೋತಿಯುರವೈ ಅಜ್ಞ್ಞವೈತ್ತುಜ್ಞ್ಞಿರನ್ದು" (Id. III. 5-5). "Born with His Form Eternal-Bright, unaltered in the least."

(xxi) "ಕಣ್ಣವರ್ ತವ್ಮ್ನೆಮ್ ಮಳಜ್ಞ್ಞಮ್" (Perumal Tirumozhi II. 3-23). "Whoever sees that form, he will give up his heart to it."

(xxii) "ಪೇರಿನ್ಬವೆಲ್ಲಮ್ ತುನ್ದಾರ್ ತೊಳುದಾರತ್ತೋಳ್" (I Tiruvandadi 5-42). "House-holders choosing to worship his unique arm and be blessed, spurned all other great bliss they possessed."

(xxiii) "ಎಣ್ಣುಮ್ ಮೊನ್ನುರುನಾಯ್" "That golden Transcendent Form fit for meditation." As it is very loveable it is called the golden Transcendent Form and it manifests the Eminent Self's-Essence.

(xxiv) Commencing with "ಕನ್ಬೈಕಾಲ್ ಕೂಯಿಲೆಯ್ದ ಮಲರ್ಕಳ್", Saint Nammalvar describes that by the combination of the All-Transcendent limbs and the figure, the form is like a lotus-pond full of blossomed lotuses sending out waves of fragrance . . . . . The Transcent Form is hence such that in respect of those who approach it, it relieves them from all the sufferings of samsara and all other griefs.

(xxv) Saint Parakala in his Hymn No. 3. v. 1. describes the Lord's All-Transcendent Form as always glowing with attractive attributes.

Regarding the Lord's Weapons and Ornaments the Vishnu Purana has a chapter formally designated the Astra-Bhushanadhyaya (I. 22. V. 65-74.) In token as it were, of its being the support of all, the Lord is adorned with weapons and ornaments, these weapons and ornaments consisting, primarily, of Angels invested with agency over the various departments of the Lord's Realm, and comprehending, secondly, the totality of souls and bodies, in the universe.

(d) The Lord's All-transcendent Form is associated with a five-fold manifestation, distinguished respectively as

I Paratva—the Manifestation Supreme—is the Form in which the Lord is, for the enjoyment of the Eternal Angels and the Freed Souls, pleased to manifest Himself in Sri Vaikuntha.

II Vyuha—the Manifestation Operative—is that form which, as Sankarshana, Pradyumna, and Aniruddha, the Lord assumes in view to the Evolution, Sustenance, and Dissolution of this Lower Realm: the protection of straying souls: and the blessing of devotees.

III Vibhava—the Manifestation Distinctive—is infinite in the number of its forms.

(To be continued)

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1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
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WORTHLESS GHEE

Mr. J. L. Joglaker, has written the following letter to Dr. Gilder, Minister for Health and Public Works, Bombay, on the question of the harmful effects of "Vanaspati Ghee" on its users.

So far as Maharashtra or Bombay Presidency is concerned, the first article on Vegetable Ghee by Dr. N. N Godbole of Berlin University appeared in the 'Kirlosker,' Magazine for June, 1946. He is a scientist of wide reputation, at present serving as Professor in Benares Hindu University. The nutritive value of this ghee as found out by him is according to the following order of merit —

(1) Butter, (2) Ghee, (3) Coconut Oil, (4) Til Oil, (5) Ground Nut Oil, (6) Pig's fat, (7) Pig's Medha, (8) Vanaspati Ghee.

It will thus be seen that the Vanaspati Ghee stands last !

2. As experienced by Dr. Godbole, since this Ghee has come into use, it has caused Dysentry and Dyspepsia all over the country. When its bad effects were seen in the Indian forces, the use of it, though indispensable, has been stopped. This fact is enough to prove that the so-called Vanaspati Ghee is injurious to the health of human beings. It is stated by the Doctor that the heat required by the human body for digestion is 37 deg. centigrade and the heat required for melting of the present ghee in the body is considerably more than the heat of the body In India Ghee mixed with Hydrogen requirs more than 37 deg. centigrade heat for melting point. On account of the excess heat thus required for melting the artificial ghee consumed, it is not absorbed or melted in the body and proves fatal to other digestive juices of the body and is excreted from the body as waste i.e. without being digested. In this connection an article has appeared on page 26 of the 'Arogya Mandir Magazine for July 1946, published under the auspices of Shree Dhutpapeshwar, Ltd, under the heading Nakali Loop Hanikarak ne, harmful.' This article is based on the article in the 'Kirloskar Magazine referred to above. Again in the Arogya Mandir issue of August 1946 Dr. K. S. Mhaskar, M A M D (Oxon), has taken great pains to write an article Nakali Loop Apayakarak Naheen ne, not harmful. His view is just contrary to that of Dr. Godbole and people have become sceptic about the use of it. His defence is based on the authority of the two scientists. Dr. Patwardhan and Dr. Navi of Goverdhandas College, Bombay. Dr. Mhaskar has more reliance on the authority of these Doctors than of Dr. Godbole. This matter was discussed in the Indian Science Congress held in January 1946, In this discussion, Dr. Godbole, Dr. Patwardhan, Dr. Navi, and other scientists had taken part. As regards the nutritive value, as given in the original article in 'Kirloskar issue referred to above nobody including Dr. Patwardhan, Dr. Navi, on whom Dr. Mhaskar has mainly relied, disagrees, and it is not understood why so much has been written in favour of this artificial ghee by Dr. Mhaskar. Not only this but as to its bad effects on mice and worms, as experienced by Dr. Patwardhan, Dr. Godbole and Miss D'Souza (Bangalore) there is no disagreement between them.

3. The melting point of the several ghees as stated in the August issue of Arogya Mandir by Dr. Mhaskar are as follows:—

	Degrees centigrade
Butter (Cow's)	31
Butter (Buffaloo)	33
Margarine	32
Ghee (Cow)	25
Apurna Nakali Ghee (Dalda)	39.5
Vanaspati Lion Brand	40.2
Swastika	39.2

PURNA NAKALI GHEE

(Prepared from diffent oils)

From Groundnut oil	69
" Coconut oil	45
" Cotten seed oil	63
" Karad oil	62

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
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whereas the melting points of the oils themselves range from 27 degrees to 33 degrees centigrade. The difference between 'Apurna Nakali Ghee and Purna Nakali Ghee' is not understood. It will however, be seen that the melting points of the oils and real ghee are considerably less than those of Apurna and Purna Nakali Ghee.

4. In this connection please see an article 'Vanaspati Ghee' written by Mahtma Gandhi in "Harijan" of 14th April 1946. I am of opinion that at least several precautions suggested in this article should be brought into effect immediately. If, as stated in the article, Government, due to some reasons, cannot actually ban the manufacture of 'Vanaspati' altogether, it must at least be brought under strict control.

5. From the religious point of view, the strict vegetarians should not use this ghee which is styled as 'Vanaspati Ghee' thus misleading the religiously minded people who will not bear the idea of using this ghee which is purified by the use of the oil of Shark fish, as stated by Dr. N. N. Godbole. At least the people should not be deluded by the wrong misnomer "Vanaspati Ghee". The dealers should have the honesty to state the facts clearly and not style the ghee as purely Vanaspati and advertise it as strength giving when it is harmful and the least nutritive.

6. Again see the article under the caption 'Danger of Vanaspati' by Mahatma Gandhi in the "Harijan" dated 14th October, 1946. In this article, Mahatma Gandhi has warned to ban this ghee, as it will cost the nation its health. Lastly he has stated that anyone who deceives people in this regard or countenances the fraud is an enemy of India. The other day I read this question discussed in the Central Assembly and a Committee has been appointed on it. It has, however, been promised that no more factories of 'Va .aspati Ghee' will be opened. I have nothing to say if the merchants who manufacture the 'Nakali Ghee' will gain or lose by the action by Government. My only contention is that the public should not be deceived by concealing the facts from them.

7. In the light of the circumstances explained above and with due weight to Manatma Gandhi's opinion, I would request the Health Minister to consider the above facts and take immediate action as regards the several suggestions made by Mahatma Gandhi in his "Harijan" issue of April 1946. The most important action immediately required, is to force colouring of this ghee so that it will not be adulterated with the pure ghee, prepared from the cow and buffello milk If this is done the strict vegetarians will think twice before Nakali Ghee is used and the other public will take a hint as regards its nutritive value etc.

* * * *

But there seems to be nobody in our Government to take action in the matter.

Ed.

SUPPRESSION OF CIVIL LIBERTY

Mr. T. S. Rajagopaliengar, M.A., LL.B., writes:—

We are lately seeing prohibitory orders being promulgaged not in one or two places but almost throughout the State.

In this age of great mass efforts and people's awakening, the liberties of opinion and assembly are as important as those of person and dwellings. In order that larger messes of men may translate their keen interest in State affairs and economic management into organised effort to remove existing evil, they must in no event be robbed of their precious freedom to talk and to organise.

It looks as if prohibitory orders are visiting all the places that the Congress President is visiting, only preceding him. Has not this affected and infringed the liberty of all the seventy-two lakhs of people. If any one makes a seditious speech, there is the ordinary law to take care of him. Why should there be this unjust mutilation of the ordinary rights of man? It is scandalous that one is to take permission to organise a meeting. It effects all of us intimately and mere self-interest would prompt us to combat this suppression. It is no use that Government taking action under this worn-out armoury when there is so much awakening and when the era of a vigorous nationalism has ushered in.

A GOOD COUPLE

Mark Twain's habit of swearing was revolting to his wife who tried her best to cure him of it One day, while shaving, he cut himself. He recited his entire vocabulary, and when he was finished, his wife repeated every word he had said Mark Twain stunned her by saying calmly. "You have the words dear, but you don't know the tune!"

The Rationalist.

Monday 20-1-1947.

JUMBLE OF WORDS

III

Another contribution of the All India Economic Conference Chairman is in the field of labour. He says that "the cost of living had not ceased to rise, and that labour was thoroughly apprehensive of the future. The advent of popular Governments had excited their aspirations and it had made them impatient to a degree. He felt that the situation in the country would change drastically, and the old type of labour leadership could not hold labour much longer. If labour was not satisfied, spontaneous action would take place all over India, and a new type of virile, daring and uncompromising leadership would take control of India's labour forces. He felt that they might even press for the establishment of a socialistic if not a communistic State. In India a peasants and workers' Republic might well be their political goal."

The words are not the harrowing dream of a man who has eaten an undigested cucumber, nor the reckless cry of a communistic hireling, but the meanderings of the helpless mind of an unintelligent and impractical economist.

One would expect him to reason out whether the rise in the cost of living was just or unjust, whether it was due to muddle-headed administrators or was unavoidable, and suggest what drastic steps have to be taken in order to lower it to the capacity of the average citizen

But instead he says that the increasing cost of living has made labour apprehensive, the popular Governments have made them excited and impatient, and that if labour was not satisfied, labour-leaders might become extremist, and bring about a peasants and workers Republic.

Increased cost of living has made life hard not only for labourers but for almost the whole of society, excluding the high officials and the corrupt class of lower officials.

Is it the duty of Government to check and reduce the prices, or race alongside and go on providing every section of society with increasing income in order to cope with the increasing prices? Government treasury is not an *akshayapatra*, and national wealth is not an inexhaustible oil well for each citizen to stretch his bucket and take his fill.

And is there a limit to the demands of labour leaders, who live not as labourers but as agitators, and can thrive only so long as they continue to agitate for more and more? And if they become extremist, is there no remedy? If a citizen becomes mad and runs amuck is there no remedy?

The economist speaks of bringing about "a workers' and Peasants' Republic." What does he really mean? Will workers and peasants appoint a Joint Republic, and which of them will preponderate in it? Or will workers have one republic, and peasants another republic? Or will they have a Muslim Workers' republic and non-Muslim Workers' republic, and Muslim peasants' republic and non-Muslim peasants' republic? Are republics like Chambers of Commerce or labour Federations? And what about teachers, and Secretariat clerks, and Postal Employees, railwaymen, and Women, and students? Won't they also become extremists, and establish a teachers' republic, students' republic, and Womens' republic? We do not say lawyers, because lawyers will be found everywhere to hold offices and run the republics!

And does the economist think that a workers' and peasants' republic will make every man prosperous, every man free, every man happy?

It is sheer idiocy for any one, leave alone an economist, to think so. People who talk of a workers' and peasants' republic as though it were a new kind of heaven, speak from vague hearsay about imaginary things supposed to exist in Russia. But our readers may take it that there is nothing in Russia for any one to dance about. The reality is drab enough and miserable enough, as the following brief pictures by a leading Russian State official will show. Speaking of the position of officials and the Government, he says:

"The Russians have a word for it, Vlast—"the power". It means the supreme authority. But it means a lot more: Stalin, the Politburo, the secret police, Stalin's favorite courtiers, with or without titles. To the average citizen, moreover, the word

has overtones of awe and resentment, suggesting the immeasurable distances which separate this powerful elite from common folk."

"The few of us who represented the *vlast* in our Sovnarkom, perhaps 30 men in all, were cut off from lesser officials and employees in a lot of ways. We had our own floor, as hushed as a church, policed by NKVD men of officer rank. Our spacious offices were insulated by double sets of doors to prevent eavesdropping. We were served good breakfasts and suppers at our desks, free of charge, and had our own dining room for other meals at ludicrously low prices. Most valuable of all our privileges was access to the Kremlin Hospital and the Kremlin Pharmacy, at a time when doctors and medicines were almost unavailable to the public."

"At about 11 a waitress brought me my breakfast: two eggs, some stewed meat, white bread, butter, a glass of hot tea, several lumps of sugar, a few cookies. Everything except the eggs and the tea was clearly of American lend-lease lineage."

"The waitress was a neatly dressed woman in her middle 30's. There was something in her pinched features which led me to curb my appetite. I left one egg, a little meat, some slices of bread and a piece of sugar, as if it were more than I could eat. When I rang, my secretary came and carried away the tray. A little later, in bringing me some paper to sign, she fidgeted at the desk for a moment."

"I'm ashamed to say it," she said, "but I took the liberty of eating what remained of your breakfast. Please forgive me...it's so hard to keep alive."

"I'm glad you did," I replied. "But frankly, I was thinking that the waitress...."

"But Lisa and I have an understanding," she interrupted. 'One day I take the leftovers, the next day it is her turn ...Hunger is a terrible thing. It's stronger than shame."

"Thereafter throughout my months at the Sovnarkom I ate only half a breakfast, leaving the rest for Lisa and my secretary. Lisa, I learned, took her share home for her two small children!"

Does the Economics Professor promise us, or threaten us with such a republic?

Editor.

H. H'S ANNOUNCEMENT

Rao Bahadur M. Ramaswamy writes :—

It is usual for the Rulers of Mysore to keep their State always in the forefront of the Country with reference to any Political or Social reform to be introduced in the State. It is the late Sri Chamaraja Wadiyar Bahadur of blessed memory, the grand-father of our beloved Sovereign who inaugurated the Representative Assembly about sixty-five years ago to associate his subjects with the administration of the State without any request from his subjets. Following his beloved and august father the late Maharaja Sri Krishnarajendra Wadiyar Bahadur one of the most enlightened rulers in the Country, established Legislative Council and gave further set of reforms to the Representative Assembly.

Our present august Sovereign has rightly said that "the torch of constitutional progress has been handed down to me as a family heritage" and it is "my ambition to ensure that its light did not grow dim but it will burn ever brighter with the passage of time."

Taking all this into consideration His Highness the Maharaja who has pledged himself as one of the greatest constitutional Rulers of the Country, has assured his people at a most opportune moment that his gracious attention is engaged deeply how best his subjects are to be further associated in the administration of the State.

Having as his Dewan one of the ablest statesmen in the person of Sir A. Ramaswamy Mudaliyar, right it is His Highness has asked the Dewan to advise him about the form of Government to be established in future after consulting the various sections and classes of his people.

Now great responsibility has fallen on the shoulders of all political leaders and the people of the State. Care must be taken by all people of His Highness the Maharaja in making proposals of political reforms that not only all the progress attained in the State in various branches of administration is sacredly allowed to advance but also should we preserve our ancient culture and Rajadharma whatever form of democracy we may have in future Government.

SRI BHAGVADGITA AND MAHATMA GANDHI

Mr. R. Tirunarana Iyengar writes:

The preaching in the evening prayer assemblages held in Noakhali, East Bengal, manifests the Gita-life that is being lived by Mahatma Gandhi Here is a verification from the Gita. This is the Lecture of the late Professor M. Rangacharya on verse 15 of Chapter XII. Vide pp 392 93, Vol. II, Bhagavadgita Lectures.

यस्मान्नोद्विजतेलोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यस्स च मप्रियः ॥

'He, through whom the world is not unpleasantly excited, and who is not agitated by the world, who is free from joy, impatience, fear and agitation—he too is dear to me.

"The *bhakta* does not make the world tremble before him, nor is he afraid of the world. Any one, who disturbs the world or is disturbed by it, is lacking in mental poise and equilibrium. Suppose you acquire power and influence so as to command men, money and things, and thereafter use them to make the world afraid of you, is it the best use to which you can put your power and influence? Will not the world consider you as a tyrant? The man who is actuated by love cannot make the world tremble before him in any circumstances. Equally it is clear that he cannot turn away from the world in fear or disgust. Being free from selfishness, he is not afraid of any one. And being actuated by love towards all, he cannot be disgusted with the world. If the world is not what it ought to be, if it appears to him a sorry scheme of things, then the *bhakta* will not abandon it in a fit of disgust. He will try to remould it nearer his heart's desire. Suppose you are a philosopher living a life of purity and strength. And you see around you all kinds of weaknesses and impurities If your attitude is really one of love towards the world, you will try to improve it. Thus the man, the mainspring of whose conduct is love towards God and men, cannot make the world afraid of him nor become terrified of the world himself.

"The *bhakta* is further described as one free from joy, impatience, fear and agitation All these are due to selfishness. *Harsha* or joy is the result of self satisfaction. Success in life, the acquisition of wealth, power or fame, any of these may exhilarate you. The true *bhakta* however will not be unduly excited by any of these. Being free from *raga* and *dvesha*, desire and aversion, he will not seek particularly such pleasant types of excitement. It follows that he will be free from *amarsha*. That is, he will bear his disappointments bravely and will not fret and fume at them. And he will not envy the success of others. All this, again, is due to selfishness. Disappointment arises only when we expect a great reward and fail to get it. And envy is another name for the pain that we feel at the sight of success of others. If we do our duties in the faith that we are not entitled to the fruits of our labour, then neither disappointment nor envy will ever trouble us. Fear also is a child of selfishness. It is a self-regarding instinct which causes fear. We are afraid because our interests may be endangered. No one, who holds God to be the only Proprietor in the univese and is actuated by love towards all, can feel afraid at any one or any thing. Love overcometh fear. The term *udvega* denotes all kinds of unpleasant mental excitement. The *bhakta*, being free from selfishness, is also free from all mental and emotional disturbances that arise from selfishness—joy and pain, fear and agitation."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(*Continued from last issue*).

(iv) Antaryamitva—The Manifestation Pervasive—is the Manifestation which is characterised as the Lord's being immanent in and controlling all.

(v) Archavatara—The Manifestation Worshippable—is that Form of the Lord, in which, the Lord is pleased, without any kind of limitation as to times, places, or persons, to be present and manifests Himself to all in temples and houses.

(vi) The following are some of the texts—

(i) ಮಮಪ್ರಕಾರಾಃಪಂಚೆತಿಪ್ರಾಹುರ್ವೇದಾನ್ತಪಾರಗಾಃ
ಪರೋವ್ಯೂಹಶ್ಚವಿಭವೋನಿಯನ್ತಾಸರ್ವದೇಹಿನಾಮ್ ।
ಇತ್ಯೇವಂಪಂಚಧಾಪ್ರಾಹುರ್ಮಾಂವೇದಾನ್ತವಿದೋಜನಾಃ ।
(Vishvaksena Samhita)

(ii) Sage Kuranatha says in his Hymn to Varadaraja V. 18—as follows:—

Whether Thy All-transcendent Form is 1. what is ever seen in Heaven; or 2. what is seen in Thy play of evolution, sustenance and dissolution of the worlds; or 3. what is seen in Thy Incarnations as god, man, beast or even as fixed things; or 4. what is ever worshipped in Public Shrines or in the homes of Saints; or 5 what is ever transferred into the shrine-like hearts of Saints; whatever Form Thou mayest take, Thou shinest ever full with Blest Lord-marks to Saints. But to those souls who lack the sainthy spirit, it is *otherwise*.

(iii) "ವಿಭವೋಽಪಿತಥಾಽನನ್ತಃ" [Same as (iii).]

(iv) "ಯ ಆತ್ಮನಾಂ ಅನ್ತರೋಯಮಯತಿ" (Brih. Up)

(v) "ಅನ್ತಃ ಪ್ರವಿಶ್ಯಶಾಸ್ತಾಜನಾನಾಂಸರ್ವಾತ್ಮಾ" (Taitt. Up)

"who dwells in, and controls souls and thence is called all souls' Soul."

(vi) ಶಾಸ್ತಾವಿಷ್ಣುರಶೇಷಸ್ಯ ಜಗತೋಯೋಹೃದಿಸ್ಥಿತಃ
(V. P. I. 17-20.)

"The Omnipresent rules all souls, seated in their hearts."

(vii) ಅನ್ತರ್ಯಾಮಿಸ್ವರೂಪಂಚಸರ್ವೇಷಾಂಬನ್ಧುರಾತ್ಮಗಮ್ ।
ಸ್ವರ್ಗನರಕಪ್ರವೇಶೇಽಪಿಬನ್ಧುರಾತ್ಮಾಹಿಕೇಶವಃ ॥"
(Vish. Samh.)

"The All immanent Essence is like a universal friend. As soul befriends souls, the Lord of the Evolving and Involving Powers entering even their heavens and hells.

5. The word "ಶರಣಮ್" excludes those who are adherents of other means.

Note 5 ಉಪಾಯೇಗೃಹರಕ್ಷಿತ್ರೋಶ್ಯಬ್ದಶ್ಶರಣಮಿತ್ಯಯಮ್ ।
ವರ್ತತೇ ಸಾನ್ಯಬ್ರಹ್ಮಂಶ್ಚೈವ ಉಪಾಯಾರ್ಥಿಕವಾಚಕಃ ॥

Though the word "ಶರಣಮ್" has the three meanings of means, house, protecting or protector, the contextual meaning is 'means'. The action of the means is the acquisition of what is desirable and the obviating of what is undesirable The desired end here is Moksha. The means ("ಚರಣೌ ಶರಣಮ್") to attain this salvation is His lotus-feet, that is God Himself. Asylum in Aim is taken as the means to salvation. This means not only heals all ills but also procures moksha to the refugee and is unfailing Further here the end and the means are one and the same. As such it is quite distinct from the means in which the end is different from the means. God as the means is *Siddhopaya* while *upasana* as the means is *Saddhyopaya*.

6. The word "ಪ್ರಪದ್ಯೇ" excludes those who say that adoption of the means is the means.

Note: 6. "I take refuge in the asylum-giving Holy-Feet of the Lord" is what is signified by "ಪ್ರಪದ್ಯೇ." This indicates the determination of the qualified person who adopts Siddhopaya (God as the means.) The adoption of the means cannot therefore become the means.

7. The word "ಶ್ರೀಮತೇ" excludes those who deny that the subject of attainment is a ಮಿಥುನ.

(*To be continued*)

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RUBBER INDUSTRY

By A WORKMAN

It's like this; it all starts in the stock rooms, where the crude-rubber sheets come in. When they arrive they look sort of outlandish; they're packed in some matting, and they smell different from crude rubber. When the sheets are brought to the mill room they've got to be broken up For this they're fed to the mills by the mill hands. There are mills and mills in a long row, and it's very hot in the mill room, because the rubber gives off an awful heat and a burning stench and an angry crackling when it's broken up. The rolls turn and turn and take the rubber between the bite and chew it and chew it and chew it When it's been through several mills it comes out all sizzling hot and angry, but it's a soft, pliable, tacky mass. It's really that funny way uncured rubber has of being tacky and sticking to itself which makes it different from any other stuff and which is at the base of the whole blessed rubber industry. If green rubber wasn't sticky and tacky, how could you build tyres by just sticking one layer of plies on top of the other? Well then, when the rubber is broken up it has to be cooled off in water before it goes into the big Banbury. That's the mixer where it's mixed with all the different stuff the compounders have cooked up in their compounding room Mostly sulphur and lead and carbon black and a few other things with ten-syllable names. Some are necessary for the curing, some for the colour, some to make it harder, or softer, or more plastic, or more resistant; some are called accelerators because they shorten the curing time, and some softners or stiffeners or anti-oxidents or fillers; I could never get it all into my head, and what little I know I heard from Ken, in later years, when he went to school and was showing off with his learning

When the rubber comes out of the Banbury it's what they call plastic. Next it goes into a three-roll calendar where it's squeezed into a strip of fabric. The calendar men call it frictionising: our casings are made of this fabric The tubes, naturally, are handled differently. To make tubes, the stuff is passed through a tuber that's something like a mechanical worm over which the heated rubber is pressed to make it hollow. To keep the inner walls of the tube from sticking together, soapstone is blown into it. There is soapstone everywhere in a rubber plant, because the darned stuff always wants to stick to itself until it is cured or vulcanised, and that comes only at the end. Today they make a liquid soapstone solution, and that is fine, though there is still plenty of soapstone flying around. But when I first came to Akron the dust, or snow, as the boys called it, was something awful. You got soapstone in your hair, in your eyelashes, inside your overalls, in your food, in your nose, in your lungs. If Jim hadn't got so much soapstone in his system during the early years, I wonder if he'd have had to die of a simple chest cold before he was forty.

When the coated fabric comes from the friction-iser it goes upstairs where the girls splice it into the right length for the plies. It is not so long ago since the girls brought the stock to each tyre builder, and sometimes a guy had to wait an awful long time. Now it is mostly taken there on the belts. Then comes the turn for us tyre builders. Each man stands behind his revolving drum and gauges the speed of it with a foot pedal. You cement the drum and run on the first band and heel it down tightly with the heel of your hands. That is ticklish work and has to be done very exactly so that every fold comes out even; you stitch it down and put on the next ply, swab it with solvent, stitch it down, one ply after another, and the last goes over the bead and has to be hooked under—that is what makes it hard on the wrists and arms; then you put on the breaker and the

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chafing strip and stitch those down; so now you buff off the carcass with a wire brush and swab it with a solvent. Then you have got to finish your tyre; that is, put your tread on. It doesn't come in bands but as a belt and has to be pulled over the drum. That's the toughest moment and takes all of a man's strength. You have to stretch it with an iron bar, and you feel it all over your body, so that every inch of you trembles with the strain; just watch a tyre builder when he puts on the tread and he goes down on his heels, almost to the floor, and the sweat breaks out on his face and even his cheeks tremble, it's such hard work. There's such strength in that tread that it might fling you over the machine if the bar gets stuck. I've known more than a dozen guys break their arm when the bar got stuck between the tread and the drum with the plies. Or if the solvent catches fire from an electric spark a guy might get burned badly—and it happens not so seldom Next you slip sidewalls to match the tread and roll them down. You've got to do it carefully, because if a bit of air gets trapped between your layers the tyre is no good. Now your tyre is beginning to look neat. You trim off the bead with a knife and stop your machine. You collapse the drum and pull off your tyre, and that's tough work too, believe me. Now you get your stock ready for the next tyre, and you put your ticket into the finished tyre for the inspector and roll it to the conveyer belt. Today you can't take more than four minutes all together for building a tyre, and that's damn fast time, believe me. If the inspector finds any grief with your tyre it's taken off your pay. And if something is the matter with your machine, so you can't make good time, it's taken off your pay too. And when the company didn't want to live up to the official rates but only kept them on paper, they'd let you wait for the stock and the time you were losing was taken off your pay again. At least that's what happend to us tyre builders every damn day until the unions came in

After the tyre is inspected, an air bag is put inside it so it looks like a huge doughnut, and then it goes to the pit to be cured. The pit is a hissing, roaring, hot hell of a place where rows and rows of moulds are kept at a temperature from 280 to 290 degrees. Since the tyres come there on the conveyer and are lowered into the moulds with hydraulic lifts, the work there isn't so hard as in the old days when you needed giants to do it with a block and pulley. That's where the rubber loses its tackiness, and the tyre comes out with the nice, clear grooves in the tread, like fresh-baked waffles from a giant's waffle iron. Each pitman has several pots of moulds to work in turns; put a tyre in one, lock it, watch the temperature, open the next, take it out, hang it on the hook, put one into the next mould, take the first one out, and so on all through a shift. I don't know much about the work in the pit, but Jim told me that the time for curing is getting shorter and shorter since they put better accelerators into their compound. All around I've seen lots of improvements in the plants in my time; the guys in Mahogany Row always pat themselves on the back and tell us it's all to do us workers a favour, but that's not exactly true. Improvements are made to speed up production, and that's all. Make bigger and better tyres for less and less money!

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Monday 27-1-1947.

NATIONALISAITON

Regarding our comments on the Presidential Speech at the Indian Economists' Conference in the last three issues, Mr. G. A. Acharya, one of the most brilliant businessmen of the State and Vice-President of the State Chamber of Commerce, writes, "I have read your yesterday's article on Nationalisation. I agree with you in everything you have said. But much more remains to be told to the Government. I will be anxiously awaiting to see your next issue so that I may fully satisfy that there is at least one in Mysore who has sympathy towards private enterprise. I have often found every official and man-in-the-street giving his vote for the Nationalisation as though everything will go on efficiently when everything is nationalised."

The word "Nationalisation", is being used by every one in the sense of Governmentisation When concerns are run by men who do not belong to the nation, to take them out of foreign hands and put them in the hands of men of the nation is nationalisation. Concerns like the M.S M. Ry. Co., G.I.P. Ry Co., Andrew Yule, Killick Nixon, Kolar Gold Mining Company, are foreign companies running Indian concerns for their own profits according to their own wishes. To get them out of their hands, as Mexico got rid of British oil interests, and run them through men of the nation is nationalisation. But when things are run by local men to wrest them from their hands and hand over to a Government Department is like taking out your purse from your vest pocket and putting it in your coat pocket. Either-way it is on your person. It is not like taking out the purse from some one else's pocket and putting it in yours.

What is really meant in such a case is State management as opposed to public management. The men who run them in both cases belong to the same nation. But the outlook is different. In State-management salaried men, sure of their salaries, run concerns just for running them, not for producing things of competitive quality and price. They give you what they please and when they please, and if they please, just as the Paper Mills, Sugar Mills, Iron Mills, and cement mills are doing now. They do not depend on the satisfaction of the public. The public have to depend on them and take their muck instead. They prevent white printing, or Tata Steel, Java Sugar or Portland cement from coming in, and dole out to you their miserable products at fancy prices.

That is State-management in Mysore in practice. It must be apparent to every one with some sense, like a slap on the face! That there is no reason for any one to gush over State-management anywhere in the world, is seen from the following statement by Lt.-General Sir Gifford Martel:

"Many claim, of course, that a firm will be run much more efficiently by the State than by private enterprise, but wherever this has been tried in any part of the world the opposite has been found to be the case. To give examples,

Shipping This industry was nationalized in the following countries for the periods shown. The losses incurred are given. As a result the industry returned in each case to private enterprise.

Country	*Period*	*Loss*
U S A.	1916-30	£670 million
Canada	1913-36	£19 ,,
Australia	1923-24	£3 ,,

Railways: Canadian nationalized railways lost £75 million up to the end of 1932. Swiss railways

were nationalized and were losing money at the rate of £7 a minute until they were handed back to private enterprise.

Other industries: After the first World War Queensland indulged in large-scale Nationalization which included the following industries: Zinc mines, canneries, butchers' shops, cattle stations. In these industries alone a total sum of £3,700,000 was lost by 1929, when they were closed down or handed back to private enterprise."

Here is a report about that arch-exponent of State-management, Russia in occupied Germany, and in Russia itself.

"After grabbing what German equipment and manpower it can, Russia will either (1) accept the inevitable liabilities of a long occupation of an unfriendly country, (2) withdraw to the Oder and let eastern Germany rot, or (3) accept the Byrnes invitation to join in a united German economy, perhaps by February. By then the Russians may present their Allies with 20 million hungry eastern Germans almost stripped of productive machinery—a nightmarish economic liability which could haunt Europe for many years to come!"

Even so, eastern Germany will be better off than western Russia. Foreign and Soviet observers who have recently reached Berlin from various parts of the U.S.S.R. unanimously agree that the average German in the Soviet zone is better fed, better dressed, and better housed than the average Russian in Moscow, Sverdlovsk or Leningrad. He is incomparably better off than the average citizen of devastated Ukraine and Byelorussia.

"One Soviet officer who went home to his small Ukrainian town after four years in the Army found his house destroyed and his family scattered. After re-assembling the remnants of his family, he asked the town authorities for a house. They gave him a slip of paper entitling him to buy an axe and showed him on a map a 100-square yard plot in a forest near the town. 'Make yourself a house,' they said. The officer went back to Berlin!'

Therefore it is clear that for people to depend upon State management and State controls, is like a prisoner depending upon jail cooks for his food and taking orders from jail warders for his actions. Yet many prisoners do go back to jails voluntarily! People who seek to put themselves under State management are like that.

Editor.

"THE INDIAN TANGLE"

Mr. G. A. Acharya writes from Bangalore,

"It is simply a human arithmetic. To peep into the past, to visualise what is in store for the future, and to apply the past and future events for finding out accurately what it will be like for the present requires a fertile imagination.

You have rightly spoken the truth. You have not hidden any of your conclusions derived after careful study of events. I think the sooner the people of our country know how to speak the truth, as they feel, the better it will be for them, for all and the country as well. Perhaps then, the dawn of freedom will be nearer. Your angle of looking at things is always at right angles, and I have never known your taking views at wrong angles. I clearly see this in your booklet.

Of late, I see the best men amongst us take a gloomy look, and it is mostly fear and lack of courage that makes many men in the country and existence of many of our people always talking and doing things just for compromise which is awful. Sometimes it is suppression of truth, the more you suppress truth, the greater will be the danger. It is always better to speak out truth instead of half-truth and sugar-coated lies. I think you will be doing a greater service to the public by writing such small booklets, for many form opinions after reading such books.

People like you who are gifted with high intellect and who are loved by the common man-in-the-street for their fearlessness and frankness in the treatment of public affairs, must undertake the task of publishing such booklets voluntarily giving your opinion as to what is good for the common man. These booklets will be read by the public and this enables them to think for themselves what is good for them in the light of your opinion. This is the highest service that one can render to his fellow-men and you can do this better than many.

Why not Mr. Joyer issue leaflets of this kind on and often?"

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"Rationalist," Mysore.

PURANDARA DASA DAY

The Tnyagaraja Vidvat Sabha, Mysore, celebrated the Purandara Dasa Day on the 22nd last with great eclat. Ganavisharada Titte Krishniengar, gave a masterly rendering of some of the most popular songs of Sri Purandara Das. Three of the prize-winners in the musical competition for girls held in this connection, Sri M. A. Vengadamma, M. B. Lalita, and G. Rajalakshmi, also gave a vocal and instrumental rendering of Dasakritis which were highly appreciated by the audience. Distributing the cups to the winning girl competitors, Sri Vainikapraveena Sangeetha Visharada V. Venkatagiriappa extolled the greatness of Sri Thyagaraja and Sri Purandara Das not merely as composers of songs but also as inspirers of devotion and virtue, and said that South Indians owed eternal thanks to them. He paid a tribute to the late Maharaja and H. H. The present Maharaja as generous patrons of musicians. Describing Music as an important item of social life he stated that during His late Highness's time a scheme had been drafted in order to incorporate it in the curricula of University studies, and hoped that His Highness the Chancellor would make the University give Music its deserved importance in the scheme of studies, and place musical education on a proper footing. Addressing the prize-winners he hoped that they would win higher laurels and proficiency in the coming years, and as wives and mothers make their music an inspiration to their families, and presented silver cups to Sri M. A. Vengadamma, M. B. Lalitha, Syamantakamani, and G. Rajalakhmi. Ganavisharada Thitte Krishniengar thanked the donors of the cups, Sri K. Sitarama Rao of *Modern Cafe*, Sahukar T. Thammanna, and Mess. A. Shankara Setty, and Va· giriappa, and others who l success of the function an· invocation of blessings on H·s function terminated.

USING ORGANS.

Sir Richard Jebb, the liberal eater, a high liver tive organs were made c· question frequently aske· may I eat, doctor?" was · him. On one occasion he ,

"My directions, sir, not eat the poker, shove hard for digestion, not th· produce wind in your sto anything else you please.

He should have been p· ment !

MARRI

CHI. SOW. TARA, dau K. Narasimhaiengar, P· the Personal Staff of H· Mysore, with CHI. R IYENGAR, adopted son parayan B. Srinivas· the 27th inst. at "Asw Mysore.

Office of the Mysore City Improvement T

The public are hereby informed that the dismantled materi· perties acquired by the Trust Board in Devaraja Mohalla, Mysor· under construction, will be sold by public auction on Sunday th every following Sunday, from 9 a.m. to 12 noon.

The public may bid at the auction, and successful bidders m· on payment of the bid amounts.

Mysore.
24—1—'47.